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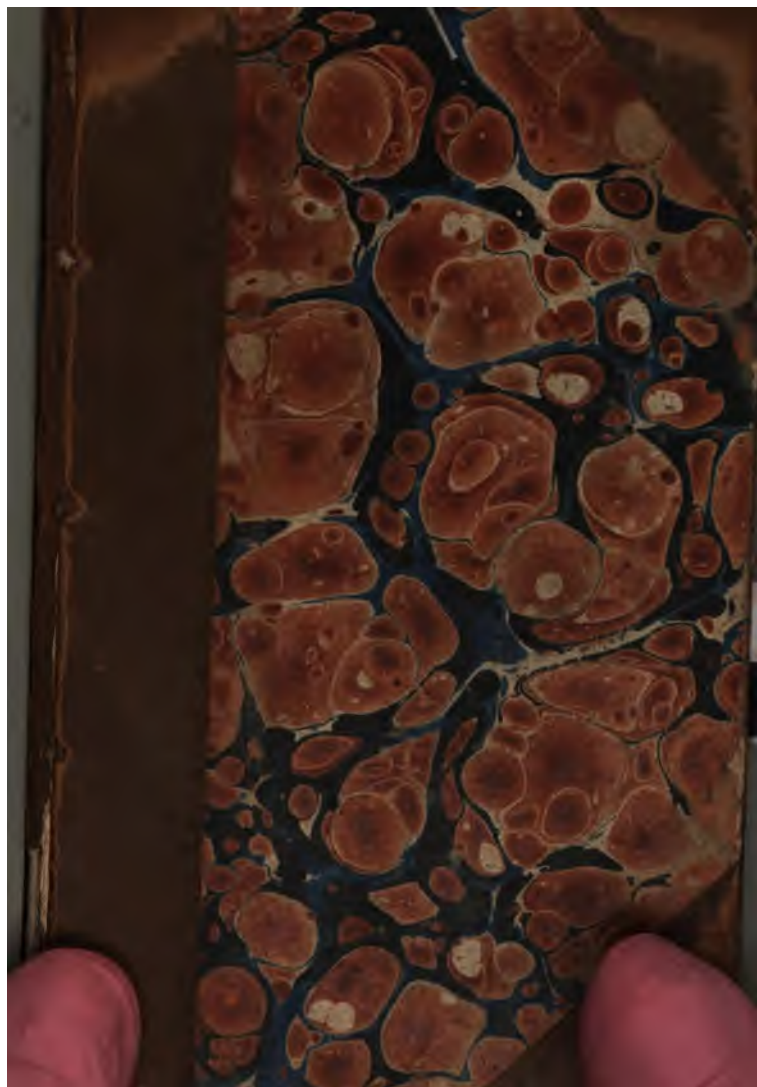
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ANSWER OF MR. RENOULT.



ANSWER OF MR. RENOULT,

FORMERLY OF THE ORDER OF CORDELIERS,
NOW A MINISTER OF THE GOSPEL,

TO HIS FATHER,

21

TO JUSTIFY HIMSELF FROM THE CHARGE
OF HERESY,

IN WHICH SOME RELIGIOUS QUESTIONS ARE EXPLAINED IN
SUCH A MANNER AS TO BE CLEARLY UNDERSTOOD BY
THE MOST UNLEARNED.



AMSTERDAM, 1699.

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MDCCCXXXIV.

289.

THE HISTORY OF

THE HISTORY OF THE
CITY OF LONDON
FROM THE FIRST
SETTLEMENT OF THE
CITY OF LONDON
BY THE
MAYOR AND
CITY OF LONDON
IN THE
YEAR 1550
TO THE
PRESENT
TIME
BY
JOHN STOW
1618

PREFACE.

‘ THIS book will not suit me,’ says some reader, who has glanced over the title page, ‘ I dislike controversy, and would rather not meddle with strife, in any shape. Give me something to promote my own spiritual growth, to enlarge my apprehension of heavenly things, to quicken me in my course towards them, and to foster that spirit of universal love which, as a tender flower, soon droops and withers under the rough blasts of polemical disputation.’

If the objector should have proceeded so far as to read the above, let me beseech him to go on, while I endeavour to dispel his fears as to the character and

tendency of this little volume. Renoult was one of a considerable number of French converts, who, having been convinced of the erroneous tenets which they held, as members of the Roman catholic church, were obliged to take refuge in this country, from the storm of persecution that would have burst upon them, consigning them, probably, to the dungeon or the scaffold. The father of Mr. Renoult, still a devoted Romanist, and verily believing that his son's soul must irretrievably be lost, if he continued an alien from the Romish faith, appears to have written to him under feelings of sorrow, too poignant to admit of any mixture of anger, or reproach: and the following pages contain the son's reply, breathed in as gentle a spirit of filial love, reverence, and delicate tenderness, as ever animated the bosom of a grateful child towards an anxious and loving father. There is nothing to grate on the most sensitive

feelings—nothing to roughen the smooth surface of christian peace.

‘Still,’ proceeds the objector, ‘the book must necessarily be of a controversial character; and though I deny not that such things may be good in their place, yet as they do not accord with my individual feelings, nor tend to my personal edification, I may be permitted to decline the perusal for that of a more congenial work.’

Of course you may, my dear friend; but before you decide upon so doing, allow me to mention two facts, to follow them up by a question, and to bring before you an injunction proceeding from authority, to which I hope we both most reverentially bow. After that, you shall decide.

The first fact to which I would draw your attention, is this :—In the holy scriptures, God has set before us, in a strain of remarkable prophecy, the rise, the continuance, and the final destruc-

tion of a power, assuming exclusive sanctity, exercising unlimited control within his church. He has marked it out by predictions so unequivocally clear, that the bible, which contains them, is a proscribed book, wherever that power enjoys the ascendancy. It is withheld altogether, in countries where such authority can be safely exercised ; and where it cannot, the bible is accompanied with notes and glosses destructive of its import, in many material points ; while the clergy themselves are sworn, and the laity bound under peril of everlasting perdition, to believe and to understand only as their church believes and teaches. Every particular of the predictions that treat of this formidable antichristian power is clearly fulfilled in the church of Rome, as she has, during twelve hundred years, stood forth before the world, exercising such a despotic and sanguinary sway over the lives of her victims, as to realize, through many an age, the fearful

character of being "drunken with the blood of the saints, and with the blood of the martyrs of Jesus."¹ In the course of thirty years, not less than nine hundred thousand individuals, whose sole offence consisted in a rejection of the idolatrous rites enjoined by the Romish church, and the adoption of a spiritual, a scriptural mode of worship, were put to death, under every species of torture that human ingenuity could devise, or diabolical cruelty perpetrate. The sufferings of the Vaudois, the horrible massacre of St. Bartholomew in France, the burning alive of our own bishops, and protestants of every rank, in Mary's reign, with the inquisitorial and other butcheries, openly repeated in Spain, Italy, South America, and wheresoever the church of Rome has acquired even temporary power, are historical facts, which none can dispute or explain away. They are the plain,

¹ Rev. xvii. 6.

the incontestible fulfilment of express prophecy ; prophecy, which, in language awfully clear, sets forth the spiritual, the eternal destruction of those who build their hope on the doctrines of that church, and obey her commands, as every one of her members is enjoined to do, under pain of her excommunication, which, they are taught, must inevitably consign their souls to death. What a fearful spectacle is here !—a church assuming to be the true spouse of Christ, the sole depository of truth, hurling back against the LORD his own thunderbolts, and menacing with his eternal vengeance, all who do not disobey his express commands. Well may such a system be denominated in scripture, “ the mystery of iniquity ;” well might St. John wonder “ with great admiration,”¹ when he beheld that woman sitting under the title of the church, in what ought to be the sanctuary of the Lord.

¹ Rev. xvii. 6.

The second fact to which I would advert is, that, in our day, this dreadful power is making rapid strides in our own country, towards our own homes. Through our cities and villages, in our seminaries, and amid many a domestic circle, its darkening progress may be traced, drawing a thick veil over minds to which it gains access, and marking the increasing number of its victims, by the rapid multiplication of temples, where the idolatrous host is adored, and the living God dishonoured, and every abomination practised, against which our ancestors testified, amid blazing faggots, piled around them by those who had been deluded into the very doctrines that Renoult, by the grace of God, renounced. In what I have here said of its present progress, I speak of England: but let us turn a glance towards the sister island, and we may trace, in the murderous outrages of her priest-ridden peasantry, the workings of that spirit which has the full

credulous enough to believe
church of Rome has religious
persecuting character, as
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no one will venture to asse
idolatrous rites have ceased
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has denounced as "a lie," be
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Popery exists, displaying b
this day the brands whe
marked her of old for ever

once delivered to the saints ?” Supposing that you, by the grace of God, are so grounded and settled, as to feel secure against any assault in your own principles, (“ let him that thinketh he standeth, take heed, lest he fall ;”) yet should you find the poison of a false and fatal apostacy, brought into the family of a friend, or poor neighbour, or even of a traveller whom you meet by the way-side, are you justified in shunning to declare to such a one the truth which alone can free him from the chains of darkness wherewith Satan has bound him ? You will perhaps say, that a simple declaration of the gospel will suffice for this purpose : but alas ! many a soul has been sacrificed to that error. When Satan transforms himself into an angel of light, you must understand the nature of his disguise, in order to exhibit its texture, and to prove its deceptive character to the soul that he has deluded. Unless you know the principle on which that web is so craftily

woven, you never can unravel it ; and, failing to do so, in spite of your asseverations, Satan will stand before the victim of his art, in a robe apparently perfect, defying your efforts. So long as he can render controversy a bugbear among spiritual people, he may reckon on keeping his goods in peace. Christ shrunk not from controversy, either with Satan himself, or with his children in mortal shape. The apostles shrunk not from controversy ; and if there were one, who entered more largely into it than others, it was the loving and meek-spirited John. To him, in an especial manner, were revealed the existence, the marks, and the tendency of this apostacy, and by his hand it was recorded for us—for our condemnation if we despise the message. Have we not recently seen a member of one of our noblest families, a minister too of our national sanctuary, taken captive by this arch-enemy, installed as a priest in the Romish communion, elevated to eccle-

siastical dignity, and combining his efforts with those who are compassing sea and land, to gain one proselyte from the faith? Surely so public an instance ought to send us, with all speed, for such defensive weapons as the good providence of our God has furnished us with, through the experience of those who surrendered their earthly all,—often their lives too—for the testimony of Jesus.

I would also bring before my readers the consideration of that loud voice which St. John heard, while engaged in contemplating the judgments of God on this apostate church. “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their

torment ascendeth up for ever and ever ; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”¹ And again, “ And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”² Now, commentators, not themselves belonging to the popish church, have agreed in applying to her these awful denunciations ; and surely a very small measure of christian charity will suffice, at least to bring any reader to the patient investigation of the question, whether or not they relate to his own neighbours, who already have received the fatal mark ; and are impending over others, who are likely to be brought within the sphere of that active and successful proselyting zeal, which is now at work in every corner

¹ Rev. xiv. 9—11.

² Rev. xviii. 4.

of the land. Lancashire, for instance, swarms with popish chapels and popish missionaries, to an extent incredible where diligent inquiry has not been made: for the movements of this subtle enemy are stealthy, noiseless, smooth as the gliding serpent, who gains upon you unheeded, until he is prepared to rear the crest, and cast the deadly fold around you.

Is it doing too great a violence to your taste, dear reader, to urge upon you the attentive perusal of a few pages, written by one who had received that "mark of the beast," and who having found the blood of the Lamb effectual to obliterate it, sought to communicate the same rich blessing to a fond and anxious parent? Renoult was evidently a most attached son; his language throughout is full of filial delicacy and respect, and he could not but be deeply impressed with the magnitude of the danger escaped, the value of the prize obtained, when he so

longed and laboured to see his father exposing himself to the same peril from which he had been compelled to flee. Indeed, it is a distinguishing mark of the real convert from popery, that he has no rest in his spirit so long as he sees others continuing under the yoke. None can, like himself, estimate the horrors of that dark and dreadful dungeon wherein his soul once lay bound ; and his heart's desire and prayer is for his brethren, that they too may emerge from their prison house, to bask in the glorious light, to taste the joyous liberty, that he can so well appreciate.

The writings of Renoult fell, by what the world calls accident, into the hands of a lady of rank, who had long beheld and mourned over the wretched delusion of many around her. She translated two of his letters ; the former was published in Ireland, and this, which, in point of time, was first written, she has been persuaded also to lay before the christian

reader. May it be the means of calling down many a gracious answer to the prayers that its pious author undoubtedly put up! He sowed, and others have entered into his labours, earnestly desiring to see an abundant harvest in that day, when the sower and the reaper shall rejoice together.

CHARLOTTE ELIZABETH.



NOTICE
BY THE AUTHOR.

SOME papists having asserted that there were more than one hundred false quotations in the first edition of this work ; the author has taken the trouble to compare them all with the original works, and after a minute investigation, he has had the satisfaction to find he had not made any in the first edition. The subject of the eucharist is now much more fully explained, so that this edition is much to be preferred to the first. May all be to the glory of God. Amen.

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST
 IN WHICH ARE
 CONTAINED
 THE
 MOST
 IMPORTANT
 AND
 INTERESTING
 PARTS
 OF
 HIS
 REIGN
 FROM
 HIS
 CORONATION
 TO
 HIS
 DEATH
 IN
 THE
 YEAR
 1649

TO THE
EARL OF ALBEMARLE, VISCOUNT
BURY, BARON ASHFORD, &c.

MY LORD,

Since the force of grace and light of truth have extricated me from the dreadful slavery in which I had been placed by my birth and education, the least I can do is to seize every opportunity of giving glory to the Author of my deliverance. Since my conversion, I have endeavoured to acquit myself in this respect, with fidelity: and that church, into which I have been received, having called upon me to defend those holy doctrines, which I had formerly the misfortune to deny and oppose, I have done my best to comply, and I have *now* that end in view, for I

not only labour for the salvation of him to whom I owe my life, but I publish what I address to him for the good of all; and as this little work, although destitute of any merit which talent could give, may, I trust, be found good and useful in itself, I hope, my Lord, that it may please you, and that you may forgive the liberty I take in dedicating it to you,

And believe me to be,

Your Lordship's

very respectful humble servant,

J. B. RENOULT.

A N S W E R,

ETC.

MY DEAR FATHER,

I have just received your letter of July; the person to whom you confided it, in Flanders, not having been able to send it sooner. I must confess it surprised me very much. I expected you would have addressed me in violent and passionate language, dictated by some priest or monk, full of invective and abuse of Calvin and all calvinists; for that is the only way in which they combat their adversaries; they use no arms but those of clamour and calumny; but

when I found your letter all kindness and tender feeling, I was conscious that you had consulted only your heart; and in answer to that, I shall first observe, that you surprised me much by saying, that you wished I had put the sign of the cross on my letter. Do you think you have a son, who despises the cross of Christ? probably that is one of the unjust charges that are made against Protestants; but believe me, my dear Father, we respect the cross as a sign of our redemption, though we do not adore it as the church of Rome, which, according to the doctrine of Thomas Aquinas, decrees to it the adoration of *Latria*,¹ calls it the only hope of salvation, asking from it pardon for sin, and increase of good to all well-disposed people. Such is the meaning of the hymn, ‘O Crux, ave spes unica;’ you bow down to wood and stone, you burn incense to them, you

¹ *Latria*, worship, which is due to God: *Dulia*, service, which, the Romanists say, may be given to saints.

pray, you offer adoration: and this excites such disgust in the Jews, that they hold Christians in abhorrence. My change, you say, distresses you so much, that you are going to leave your country, not to be known as the father of a heretic. My dear Father, the opinion you have formed of me costs you many tears; I know it, and it is natural it should be so. If you truly believe you are in the right, you must look upon me as lost; and how shall I comfort you? I have the same opinion of you, that you have of me; you think I belong to a heretical church, and I think you belong to one, not only heretical, but also idolatrous; therefore, you see, I have even a worse opinion of your religion, than you have of mine; and if you weep over me, more bitterly do I lament over you. Let us then, in candour and sincerity, converse and reason together, to find out who is in the right, on a point so important as our eternal salvation.

But in waiting till that opportunity

shall offer, let me try by letter to weaken that strong prejudice which makes you call me heretic. Although you have not enjoyed the benefit of much reading, you have good sense, and you will readily understand me.

I wished to know whether I was in the way of salvation or not; and I shall state shortly the means I took to satisfy my mind.

I first examined whether Jesus Christ was the Messiah promised in the old testament, that I might be able to give an answer to the Jews, who say he is an impostor. I tried to consider myself as a man fallen from the clouds, belonging to no party—on inquiry, I felt fully convinced of the divine mission of Christ, against the Jews; and that, in consequence, the law of Moses was abolished, and the religion of Christ established: but seeing christianity divided into many sects, I felt much at a loss to know who was in the right, or which was the true church, all claiming to be so.

I thought the best way of coming at the truth, was to examine which adhered most closely to the apostles; and after a fair and impartial inquiry, many reasons proved to me, that the church named Reformed, or Protestant, was that of Christ. I intreat of you to *reflect*; and if you can convince me I am wrong, I am ready to return to you.

The first thing that persuaded me that the Protestant church conformed the most strictly to the apostles, was the avowal made to that effect by the doctors of the church of Rome.

There is not one learned Roman Catholic, who, if he will be sincere, can deny the novelty of popery;¹ and he must confess, either that scripture is fabulous, or that there is no religion which resembles the apostles more than ours.

Without quoting to you here a number of authors, who could not withhold their testimony to the truth, I shall refer you

¹ La Nouveauté du Papisme reconnue par lui-même.

unaccountable blindness,
belonging to the church of
not be suspected by you.

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this book, to feel as much
the Roman Catholic religion
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truth of all I state. At page
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of his mother, with the
'Mary, mother of God,' whi
in opposition to the heresy o

the inclinations of the people, who can do much in matters of religion, ceased speaking of Jesus, and vied with each other in framing new praises, and modes of worship to the Virgin; till, in the year 1050, they instituted an office, or service to her, divided into seven canonical hours, in the same way as they had formerly done to the honour of God; and in the course of the next hundred years the veneration for her increased, so far as to attribute to her all that the scriptures say of divinity; ascribing to her, amongst other new inventions, exemption from original sin. For some time this tenet had but few partizans, and the learned men disclaimed all belief in it, nor had it any place in the ecclesiastical ceremonies; but in 1136, the monks of Lyons had it inserted in the service.'

In page 216, you will find that the Master of the sentences,¹ who lived in the

¹ Peter Lombard, first of the school-men, bishop of Paris, had this title.

by scripture, because they
the victory to the Protestan

In page 321, you may
custom of keeping the
Eucharist was *not* Apostoli

In page 433, that God
the worship of images, and
the first, bishop of Rome,
canonized by the church of
also condemned it.

In page 454, that it wa
the eighth century that th
Rome have meddled in
caused all books to be

To prove that in the twelfth century they gave both bread and wine, and that it would have been counted sacrilegious to give but one, see pages 504 and 515.

In page 511, and following pages you find, that the communion in both kinds was demanded by the emperor, and by the duke of Bavaria, of the Council, and also by France and Poland; and that the council only refused it lest the Protestant church should say, that they, in so doing, confessed they had erred. That the council of Constance, held in the fifteenth century, was the first to forbid the giving of the cup to the people, you find in page 504.

In page 533, you will find it acknowledged that the mass is at present so made up of ridiculous ceremonies, and the priests clothed in such absurd vestments, that, were the apostles to rise again, they never could recognize it for any part of what passed in their days.

And in page 539, you have these words,

addressed by a learned bishop to the whole assembled council, touching the pretended sacrifice of the mass :—‘ After a propitiatory sacrifice has been offered, none other is necessary, if that one is sufficient to expiate sin, unless it be offered as one of thanks.’ Those, who say that a propitiatory sacrifice has been made at the last supper, confess that we have been redeemed by that sacrifice, and not by that on the cross, to which scripture attributes our redemption; and to say that it is all the same sacrifice, which was *commenced* at the last supper, and finished on the cross, makes you fall into another absurdity, it being impossible to say that the *beginning* of a sacrifice *is a sacrifice*. For if a person were to stop after the first act, none could say he had *sacrificed*. Nor can any say that if our Lord had not been obedient to the death of the cross, and had made no other sacrifice than that offered in the last supper, we should have

been redeemed. One cannot then call that oblation *a sacrifice*, merely because it was the beginning.

Page 530 you find men of great learning confirming this truth, and those who maintained a contrary opinion supporting their arguments by invective and abuse, and not by reason. A theologian of the king of Portugal, gained over by the pope's legate, tried to prove that the mass *was a sacrifice*, and sought to refute the arguments of the Protestants; but, his reasons were so weak, and he came off so badly, that the whole assembly pitied him; 'for, having stated all *their objections*, he gave such feeble answers, that *they only* appeared the *stronger*, and added weight to the reasons of his adversaries, which was attributed, by the most sensible in the assembly, to the slight foundation he himself felt there was for his arguments.'

Page 532.

Page 534, you will find that the learned

remembrance of me." But
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mass, seeing so many difficu
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Page 699, the council, for
giving offence to the pope o
dared not decide whether episco
divine or ecclesiastical.

Page 720, that purgatory
be proved; that they must or
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that all this, and much more, should be found in a book, approved by all the learned in the church of Rome, except the pope's partizans, to whom it was not favourable ; and what can you say, but, that the religion which does *not* inculcate these doctrines is certainly more conformed to the religion of the apostles, than that which does ?

The Protestant does *not* teach them—we have neither worship of images, adoration of saints, belief in purgatory, adoration of the cross, service in a foreign language, celibacy of priests, withholding of the cup, nor indulgences, &c. &c. All these, on the contrary, are to be found in the church of Rome ; it therefore follows, that, as the church of Rome itself avows that the apostles did none of these things, she hereby confesses that the Protestant religion is more truly according to the religion of the apostles than hers. Then, for myself, not feeling bound to profess any other religion or

faith than that of the apostles, it follows, that I cannot be a heretic, for not doing what they neither did, nor commanded to be done. To be a heretic is to profess a religion different from that which the apostles professed; and to call it Christian.

It is only on the subject of the eucharist,¹ that the church of Rome will not admit of the novelty of its dogmas. The historians of the council of Trent state, that the whole council covered themselves with disgrace and ridicule when they attempted to bring forward proofs of the truth of transubstantiation; but the council not being free, none of the doctors were bold enough to declare openly the novelty of this monstrous doctrine. However, it is positively true, that, except that of indulgences, transubstantiation is the newest of all the Popish dogmas.

All the other superstitions and idola-

¹ See Origin of the Errors of Rome.

tries which dishonour it, are much more ancient. Prayers for the dead were commenced in the third century, at which time they said, souls did not enter heaven till after the resurrection of the body,—that, till then, they remained in a sequestered place; that, at the end of the world, they passed through the fire which was to consume the universe, and then came before God, to be absolved or condemned; for this reason, the ancients used to pray to God to moderate the impatience of souls to see his face; to hasten the resurrection of their bodies, and make them pass safely through the last fire; and lastly, to absolve them at the day of judgment.

From this fable of the ancients, that of purgatory has by degrees arisen; in the fifth century it was not ranked amongst the articles of faith, in any church. St. Augustine, who was then alive, after having carefully examined that fable, speaks thus of it; ‘We are

quite ignorant of a third place, not finding any such mentioned in the holy scriptures.'

In the fourth century, they invented the use of holy water, the consecration of oils, and all the theatrical ceremonies of their forty days, their nine days, and their anniversaries, &c. A sort of madness for relics seized on all minds, nothing was talked of but the visions, and revelations, by which they had been discovered, the miracles they had performed ; they transported them with pomp from place to place, built stately churches for them, invoked the saints, called for their intercession, and put themselves under their protection.

The monks set themselves to work, and furnished as many miracles and visions as were sufficient to establish these errors, and with such artifice and cunning, as to deceive and make dupes of many. St. Augustine, however, did not suffer himself to be carried away by the

torrent, though his ears were daily assailed with accounts of miracles, performed at the tombs of the martyrs, &c. After having seriously considered whether it were possible for saints to hear our prayers, or know our thoughts; he concluded that none but *God* can, by his omnipresence and foreknowledge, hear the prayers, or know the thoughts of *man*. You cannot find in any of his works, that he ever allowed of prayers to saints; to convince yourself you have only to read his 'Treatise on True Religion,' in which he condemns the worship of angels, saints, or images.

He complained, that Christendom had been infested with a number of monks, who made a traffic of the bones of martyrs and saints.

Although St. Augustine is not to be taken as the rule of my faith, I have nevertheless made it a point to search his opinion, on all the contested questions between the Protestant and Roman

Catholic church, to see what was the belief of that great and holy man ; and I found him in every thing as great a Protestant as Calvin ; so that Augustine must have been a Calvinist, or Calvin an Augustinian, as you will be further convinced by the end of this letter.

The church of Rome says, he was proved to have authorised the worship of saints in *his book*, entitled, ‘ Of the spirit, and soul,’ but the honour of this great man was redeemed ; as it was ascertained that the book was not by him, God having permitted them to confound themselves, by having made mention of one named Boëce, who was not born when *St. Augustine died*.

They again, fraudulently, attribute another book to him, entitled, ‘ The book of the hermits’ life,’ in which the Virgin is called queen of heaven, and which speaks of the Order of St. Benedict, which was not established for eighty years after the death of St. Augustine ; it also

speaks of Gregory I. although he was not bishop of Rome till one hundred and sixty years afterwards.

With these facts before you, put what trust you think fit in your directors, when they make you read extracts from ancient books, to confirm you in your faith.

It was about this time, that what was called the Roman hierarchy, or spiritual tyranny began. Pride entered the church, her pastors wished to be honoured on earth; each had his party, they fought with thunders: the conquerors called themselves metropolitans, primates, and patriarchs, and the strongest shortly after made himself bishop of Rome. Leo I. having got himself named, by the Emperor Valentinian, judge of all other bishops, began in the fifth century the Antichristian empire; but it was not till the beginning of the seventh century that the popes took the title of universal bishops; it was Phocas, Emperor of Constantino-ple, who gave it to Boniface III. The

second council of Nice directed that images should be adored, which had till then only been put up in the churches as ornaments.

You see then, my dear father, that many of the abuses of your church are very ancient. But to return to transubstantiation, it is quite new, it was only conceived in the ninth century, in the imagination of a monk named Paschase, and its birth took place in the thirteenth century, when a council of Lateran chose to rank it amongst the Popish articles of faith. Till then, nobody had ever heard speak of such a thing as conversion of substance, or the corporeal presence of Jesus Christ in different places, or the adoration of the eucharist. The bread had always been called the body, and the wine the blood of Christ ; but it was in the same sense as we, or rather, I should say, as Christ himself calls them, that is to say, a sign, or remembrance. It was thus they had always spoken of the last supper

as the sacrifice, in the same sense as, St. Augustine says, we speak of Easter-day as the resurrection of our Saviour, and of Good-Friday as his passion; but nobody by that ever understood the words to contain the same sacrifice as that which was offered on the cross.

Facundus, Bishop of Hermiane, in the sixth century, speaks thus: 'We call the elements the body and blood of Christ; not that the bread is truly his body, nor the wine his blood:' and Bede, who lived in the eighth century, says, 'The eucharist is called the body and blood of Christ, because the bread spiritually represents his body, and the wine his blood.'¹

If my cousin, the doctor, would be sincere for once in his life, he would own that what I state is true; and that for eight centuries the eucharist was always thus explained.

There is no necessity for a long dis-

¹ See note A.

course on the subject, as you can read a small work by one named Ratram, or Bertram, who lived in the ninth century. He was considered one of the cleverest men in France, and was so distinguished that the Latin church made choice of him to defend them against the Greek church ; and their king, Charles the Bold, begged of him to state clearly, for the benefit of his kingdom, the true opinion of the Roman Catholic church in regard to the eucharist, in order to unite his subjects, who were all divided on account of the new opinions of Paschase, who wanted to introduce the paradox of transubstantiation. Bertram did so, in a little work, which he dedicated to the king, and which you can read in a quarter of an hour. In this he proves that the sentiments of Paschase are contrary to all scripture, and to the opinions of all the fathers and doctors who had preceded him. 'That the bread and the wine are only meant spiritually to represent the body and

blood of Christ Jesus. That the body which was born of the pure Virgin, was crucified, rose from the dead, and ascended to heaven, and sat down on the right hand of God, is not the same that is called in the eucharist the body of Jesus Christ. That the first was flesh and blood, and the latter only bread and wine. That one was truly the body of Jesus Christ, that the other is so only figuratively or spiritually, and it is in remembrance; that we eat the body and drink the blood of Christ in the communion, just as the Israelites eat the one in the manna, and drank the other in the water from the rock in the wilderness,—that is to say, spiritually.’ I would rather seek to place this book in your hands, than transcribe it all here. This doctor does not give it as *his* opinion, but as that of the Roman Catholic church, and treats as innovators, all partizans of the doctrine of transubstantiation. It is a pleasure to read this book; you see at once the belief of all christians

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last supper of the Lord, as its

rejected that new doctrine? Is truth to be proscribed, and is transubstantiation the more true for being 800 years old? Is not the faith of the first and eight following centuries much more to be preferred, and more salutary? But even had they believed, in the second century, all that the church of Rome now believes, if they did *not* believe it in the first, (that is in the apostles' time,) far from being a heretic, for separating from it, I should have been one had I *not* done so.

And I positively maintain that they did not believe, in the first century, all those doctrines, on account of which I left the church of Rome; as I shall prove to you, by making you remark how much they are at variance with the writings of the apostles. This is the second reason which convinced me that the church of Rome was not conformed to that established by Jesus Christ, and professed by his disciples.

I will shew you then, my dear Father,

in the holy scriptures, of which the church of Rome itself acknowledges the sanctity, more than a thousand passages against her doctrines, her worship, and her tyranny. If the apostles had professed such a religion, is it to be believed that they would condemn it in their writings? And as there is scarcely one page in which you will not find the condemnation of the church of Rome, I refer you to them above all. Against the worship of images or statues, to the second commandment of God, in Exodus xx. —“Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above or in the earth beneath. Thou shalt not bow down to them nor worship them.” Read also Deut. vii. 5, or Deut. xxvii. 15. or iv. 15. You will see it is forbidden to represent God by an image, or even in painting, much less to bow down before such representation. Read also Isaiah xl. 18, &c. Against the worship of saints,

read Matthew iv. 10. "Thou shalt worship the Lord thy God," &c.

Against the worship of angels read Col. ii. 18. and Rev. xix. 10. ; xxii. 8, 9, where it is said that St. John wanted to kneel down to worship the angel, that is, render him worship, such as you say you do to saints, which your doctors call the worship of *Dulia*, or a worship inferior to that rendered to God. But the angel would not permit it, but said, "See thou do it not, for I am thy fellow servant ; worship God."

St. John rose up ; and did not try, by frivolous distinctions, to prove that he ought still to render him the inferior worship of *Dulia*.

But why should I seek out so many passages against error? Read the book by M. de Meaux,¹ intitled, 'Exposition of the catholic faith,' composed to seduce the simple-minded, trying cunningly to prove that the Roman Catholic and Pro-

¹ Bossuet, bishop of Meaux.

testant religions are the same thing, or almost the same.

M. de Meaux insinuates that the church of Rome bows neither to images nor saints ; and that those in the churches are merely like our portraits or statues, in our rooms ; and that they only ask the prayers of the saints as you would ask the prayers of any good christian on earth.

Let me ask, my dear Father, in *truth* is that the Roman Catholic religion ? In such language as I have quoted, do you not discover an unfaithful bishop, one who, being ashamed to state the truth, disgraces himself to conceal it ?

Let me ask you, when you beg the prayers of any good man, do you dedicate temples to him, do you consecrate altars, or offer sacrifices ? do you kneel before him, do you make pilgrimages to distant parts where his picture is placed ; do you carry his image in processions, do you cover it with ornaments, do you

crown it with flowers, do you place it even above that which you profess to call Christ, do you burn incense before it, do you make vows to it?

This is nevertheless what your church does to saints, and their images.

If you had travelled in Spain or Italy, you would have seen much more idolatry than in France; you have only to send a Protestant to those countries, to confirm him in the truth of his religion. Can you then still say, that you only look upon images and saints in the same way as we do on the portraits of our ancestors? Do not the pope, and all those who read M. de Meaux's book, disavow its truth by their practice?

Then, in contradiction to the mass, read the Epistle to the Hebrews, from the seventh to the tenth chapters, and you will see the difference between the ancient sacrifices and that of Christ, in that the priests stood daily ministering, and offering oftentimes the same sacri-

fices which can never take away sins, but Christ, after he had "offered one sacrifice for sin, for ever sat down on the right hand of God." Can any words more clearly condemn the doctrine, which teaches us that Jesus Christ is *every* day offered up on a thousand altars?

If in St. Paul's time they had said mass, could he more forcibly have refuted their doctrine? For my own part, I am convinced that he wrote that epistle in the spirit of prophecy. If you dare to read it, I think it must convince you also.

Against the doctrine of the real presence, read Acts iii. 21. where it is said the heavens must receive Christ, until the judgment. Read also John xvi. where Christ promises us "another Comforter, even the Holy Ghost," by means of whom, he, Christ, will always be spiritually with us. And read Colossians iii. 1. where St. Paul says that we must seek Christ "on the right hand

of God." And read Matthew xxiv. 26. where he says there will come a time when they shall say, "Lo, here is Christ, he is in the secret chambers," these are your tabernacles, "believe it not."

As to the real presence of the body of our Lord, read John vi. where he tells you, that our Saviour after having commanded them to eat his body and drink his blood, explains, *himself*, what he means by that expression, which seemed to surprise his auditors: "It is the Spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you, they are spirit and they are life."

All the learned doctors of your church own that Christ here speaks of eating spiritually; because he spoke this before the institution of the last supper, before which they could not have done so corporeally, nor otherwise than spiritually, that is, by a lively faith.

In the same chapter, Christ promises

it is said that Jesus Christ
the cup says, " Drink ye all
Why did he not say in g
bread, Eat ye all? Do you n
he spoke as a prophet, fores
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of Rome?

They will tell you, that th
were priests; be it so, then wh
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those priests who communica
saying mass? read 1 Cor. x. 16
it is said, that in the time of th
all partook of one bread and o

Against the said objection

christ foretold by St. Paul, in 2 Thess. ii. and also by St. John in the Revelation, I am ready to go back to you. Would to God those books might fall into your hands, instead of the fabulous legends which you read with such admiration ; where in the first part you read of a *man* having himself carried¹ and placed *on the altar, and there making himself* to be *adored* as a divinity, and that that is called the *adoration* of the pope. When you see that some were carried by kings and princes in the procession ; while what you call the Holy Sacrament is carried by a common hack horse, with the baggage, if the journey be long ; when you see that man make kings and emperors pour water over his hands, and then send them to the kitchen to receive his dishes, and to place them on the table for a public dinner ; when you see them all kiss his feet, after three profound bows : in truth and conscience let me ask, my

¹ The day the Pope is crowned.

dear Father, can you here, in this monster of pride, find any likeness to prove him the successor of that humble fisherman who raised Cornelius when he wanted to kneel to him, crying, "Stand up, I myself also am a man."

Would you not much sooner cry out, "here is the man of sin," of whom St. Paul speaks? Here is the "son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God."

When, in the second part of that same book, you read of the same man at the head of an army, deluging the earth with blood, not only to shake off the yoke of the emperor, whose subject he was, but to make *himself* master of the imperial crown, to place it on the head of one of his creatures;¹ when you see a poor

¹ Gregory VII. in the eleventh century begins this, which was ended in the fourteenth century, by Clement VI.

emperor with scarce any covering, kept standing for seven days at his door, with a rod in one hand, and scissors in the other, before being admitted to kiss the feet of an angry pope ; when you see this head of your church make kings and potentates hold his stirrup, whose children he had armed against them ; not to speak of all the kings and princes he had dethroned, whipt, imprisoned, &c. &c. giving at the same time plenary indulgence to all their rebel subjects whom they had armed against them, and to the parricides who attempted to take their lives ; without entering into particulars as to all the murders, seditions, and cruelties put in practice against those they called heretics, that is to say, all those who opposed their aggrandizement, can you, in any of these features, recognize the successor of an apostle whose whole pride and glory was to preach a crucified Saviour? Would you not rather exclaim with tears, here is that

Beast of whom St. John speaks, who was to set himself up above the kings of the earth, to cause himself to be adored, to be drunk with blood, to establish his seat in a city on seven hills, (as Rome) to have dominion over many nations &c. &c? Yes, my dear Father, had you read all this, which is but a very small part of what you ought to know, it would be impossible for you to withstand the truth; but how can I teach you, if you resolve to be ignorant?

Against performing the service in an unknown tongue, read, I intreat you, 1 Cor. xiv. and ask your curate, to whom does St. Paul address himself when he forbids reading or singing in an unknown tongue, which, he says, if I do, "I shall be to him as a barbarian;" ask him to whom he addresses himself, when he says that the Spirit has revealed to him, 1 Tim. iv. "That in those latter *times* some shall depart from the faith, giving heed to seducing spirits, and doctrines

of devils ; speaking lies in hypocrisy ; having their consciences seared with a hot iron ; forbidding to marry, and commanding to abstain from meats ?” Or, to whom does he speak in 1 Cor. viii. 8. “ But meat commendeth us not to God ; for neither, if we eat, are we the better, neither, if we eat not, are we the worse ?”

I shall not quote any more passages, for as the church of Rome is a sea of superstitions and heresies quite unfathomable, I must transcribe all the bible, were I to quote all the chapters which condemn it.

The late Mr. Drelincourt, minister of Charenton, published a book of 356 pages in octavo, in which, without any dispute, he wrote simply all the passages he found in the *Romish Bible*, to combat her errors ; and he says, he did not *note all*. The book is entitled, ‘ Abridgment of Controversy ; ’ it is the only protestant book I read before my conversion ; and I found it quite accidentally, in the convent of

Troyes : it did not convert me, for my resolution was already formed, but it strengthened me greatly in the view I had taken, through God's mercy, in reading his holy word, and in reflecting on the doctrine and worship of the church of Rome. Such being the case, to separate from a church, which by its own avowal is not, in all essentials, conformed to the apostles' church, and which is, in almost every point, condemned by the word of God, is not, I say, being a heretic.

But that is not all : for after having proved that I am not a heretic for having abjured popery, I must also prove, that I am not so from having professed the *reformed religion*. No long discourse is requisite to prove this ; it is only necessary to defy you to point out any thing in that religion contrary to scripture, and the practice of the apostles.

We believe in God in three Persons, in the Son of God, who was from ever-

lasting, born in due time of the Virgin Mary, as spoken by the prophets. We believe in all his miracles, in his death for all men, his resurrection, his ascension, and that he shall judge the world. We believe that baptism and the Lord's supper, are two sacraments which confer grace, where they are received with faith; that we are reconciled to God through the sacrifice and infinite merits of Christ; that we are regenerated through his blood, and justified through faith working by love, and producing in us piety, repentance, zeal, and good works.

We believe that without grace (freely offered to all) our nature would be too corrupt and weak to stand; but that supported by grace, we can do all that is necessary for salvation, and that the infinite merits of Christ, as I said, cover all the defects inseparable from our best actions.¹

Is this doctrine contrary to the word of God?

¹ See note B.

As to our mode of worship, you have only to enter our temples to be convinced that all is conformed to the practice of the apostles.

We preach purely the gospel, without any panegyric in favour of the creature. We administer the sacraments in simplicity. In baptism, we pour water on the face of the child, saying, 'In the name of the Father, and of the Son, and of the Holy Ghost,' without adding salt, or exorcism, or spittle, or oil, &c. &c. According to the custom of the church of England, we make the sign of the cross on the forehead of the baptized, (I mention this to show you we do not abhor the cross as they would persuade you.) The eucharist is bread and wine, given to all who communicate, after having prayed to God to accept this our sacrifice of praise and thanksgiving, and after having pronounced the words which Jesus Christ pronounced when he instituted that holy sacrament, on the eve

of his passion, without superstition, without any ridiculous ceremony, without idolatry. We communicate on our knees ; not to adore the elements, but from humility to God. In our churches we sing psalms and hymns from holy writ, in the vulgar tongue ; we pray for all blessings through Jesus Christ, and for his merits only : as he has assured us in his gospel, that if we ask in *his name*, we shall receive from the Father. When the service ends, we return thanks, and bless in the name of the Giver of all good, that is, God alone.

This is what passes in our temples. In the Acts of the Apostles you will find that they did likewise. Take the trouble to read them, and if you find prayers to saints, worship of images, adoration of relics, or mass, (except in a certain new testament by father Veron a Jesuit) if you find confessions, distribution of indulgences, monks, nuns, St. Peter causing himself to be adored on an altar,

giving cardinals' hats to his friends, granting indulgences to parricides and regicides, publishing crusades against heretics and infidels, jubilees for the living and the dead, calling himself, like the pope, the most holy, who has all power, who is Lord of the earth, &c.—if you find any mention of chaplets, rosaries, Agnus Dei, &c. I will then freely own *I am* a heretic, and that I do *not* profess the same religion as the apostles; I shall then return to the church of Rome, and acknowledge *it* to be the *true church of Christ*. But if on the contrary, you cannot find, in this sacred volume, any passage which favours the church of Rome more than it does *Ma-homet*, or that proves all their articles of faith, more than it does the divinity of the alcoran, how do you pretend to convince me of heresy?

My dear father, I know you could not urge one reason. You call me heretic, because your curate told you I was one.

I know you sin through ignorance: forgive the term, I must speak thus, for I maintain that no one can be a papist but from ignorance or vice; and knowing your virtues, I am sure your errors are only the result of ignorance. The ignorance of which I speak, is not that of languages, belles lettres, &c. for there are many in the church of Rome, who are very learned in these things, yet know nothing of religion.

I speak of the ignorance of the word of God, common, not only to the poor people, but even to many of their priests and monks, who are learned enough in some other things. Out of one hundred, you will often find eighty, who never read the word of God, and who never had the book; you will even find that many of the Sorbonne writers have never read it.

A protestant lady, speaking to one of them against the worship of images, and giving the second commandment as a reason, he was quite confounded, never having read the commandments but in the

Roman Catholic catechism, from which they have carefully expunged the second, and divided the last into two, to make up ten.

I recollect having heard M. Bunel, professor of rhetoric, say that the bishop of Avranche,¹ interrogating a deacon, on the subjects in scripture, I believe the history of Joshua, could get no answer but that there was nothing about him in the book he had read, which proved to be the Christian Pedagogue, an infamous book filled with fabulous miracles. And Mr. Berniere assured me that a deacon had been refused admittance into the same diocese, for not knowing how many books of Kings were in the Bible, but that the bishop having met him very sorrowful, and having inquired the cause of his disgrace, desired of them to admit him as a priest, adding, *don't refuse the poor boy for such a trifle, for I don't know myself!*

¹ M. Huet.

If your curate will be sincere, he will probably own he has never met any passage in the scriptures, but those in his breviary and his missal ; but can you look for a more decisive proof of ignorance in your leaders, than the sincere answer given by Pope Innocent X. when consulted as to some propositions of Janse-
 nius? ‘ I am a canonist,’ said he, ‘ and not a theologian,’ that is, I am learned in the papal laws, but not in the divine. You do not profess to be more learned than that pope : then do not be offended when I say to you what Jesus Christ said to the Sadducees, “ you do err, not knowing the scriptures.”

Is it not true, that if I asked you to prove to me that I was a heretic, you would be as much at a loss as the Jews of old were, to prove our Saviour an impostor?

You will tell me, ‘ you are out of the church, you are a heretic.’ That I am out of the church ! what does that mean ? what do you understand by *the church* ?

the term signifies assembly, congregation, society : it is in that sense that a certain number of people, who profess one religion, are called a church ; therefore it is as if you said to me, you are out of the society, therefore you are a heretic. I should ask you, ‘ What society ? ’ you would answer, ‘ the society of those who profess the Roman Catholic religion.’

I should then inquire, ‘ why are those heretics, who are out of that society ? ’

You would have to say, ‘ it is because *that society alone* professes the religion of Christ.’ When we should have reached this question of fact, I should stop you, and say, ‘ you mistake ; it is in the society of protestants that the true religion of Christ is maintained ; there is not on earth one more opposed to it than the church of Rome, it is as far removed from it as earth from heaven.’ What would you say then ? you would get into another jumble, you would tell me the church of Rome was the most ancient,

therefore it must be the true religion of Christ. I know that by that last deception they charm you; they then enumerate a long list of popes, at the head of which they place poor St. Peter, with a triple crown on his head, a great golden cross in his hand, a surplice of English lace, and a mitre, covered with diamonds and jewels, with a diamond on his finger, the brilliancy of which does away with *venial* sins, as well as holy water and blessed bread; and when you see that the chair of Rome has been filled from the time of St. Peter to that of Innocent XII. by persons adorned in the same manner, you conclude that St. Peter was pope of Rome, and consequently, that the Roman Catholic is the most ancient religion; were that the case, you would truly have proved me to be a heretic; but I only ask you to make use of your common sense, to destroy all these blind prejudices, and let me intreat of you to employ the reason that God has given you.

There are two things to be considered in the church of Rome, its christianity and its popery. Its christianity is very ancient, as there have been christians in Rome since St. Paul's time ; I say nothing of St. Peter, as it is much doubted whether *he* ever was there ; but even that does not make it the most ancient church of Christ : read the Acts of the apostles, and you will find that there was a very numerous church in Judea long before the gospel had been preached at Rome ; and if you look into history, you will find that there are many churches in the east, where it is certain the apostles had established christianity long before it had been heard of at Rome.

As to popery, it is above one thousand years since it began to be established in Rome, which makes me hope that God will soon abolish it, as it is said in the scriptures. From century to century it increased, till the time of Luther, Zuingle, and Calvin, whom it pleased God

to make use of about one hundred and sixty years ago, as strong dykes to oppose the deluge which menaced all christendom.

By popery, I mean the religion of the pope, that is the tyrannic, the ecclesiastical monarchy, the worship of images, the invocation of saints, purgatory, the mass, transubstantiation, indulgences, the five new sacraments, the forbidding of meats, the brotherhoods, &c.

The history of the council of Trent owns that *all* these things were unknown in the time of the apostles, in which case they were unknown in the church of Rome in St. Paul's time; from which it follows that, taken as popery, it is not the most ancient. In what then does her antiquity consist, if she cannot prove it either as a christian or as a popish church? what answer can be made to this? am I a heretic on the ground of having left the most ancient church? Do you not see you are deceived? If the kingdom of Siam were

now to embrace the christian religion, would the church of Siam be heretical, because it was not as ancient as the church of Rome?

Even were it true that the church of Rome was the most ancient in christendom, what conclusion would you draw from that? that she should have dominion over all others, or at least that all others should be in connexion with her? But why? Does the antiquity of a nation render all others tributary to her? Did she receive this right of dominion from Jesus Christ, or not? If she did not, she wants to usurp a right as a tyrant. If she did, where is her title? Is it in the testament of Jesus Christ, for we must return there necessarily to prove any pretensions; but here you are reduced to an impossibility, for you have been brought up in ignorance of the scriptures, and you cannot refer to them. Even if you would, you *dare* not; then how can you prove to me whether I am

a heretic or not, in having shaken off the yoke of the church of Rome? as to holding any communion with her, it were as well to be connected with a heathen church; “one cannot serve God and Baal.” If God were pleased to give her the grace to cast off her errors, the union would be easy, we could all hold communion together, we need no longer be distinguished by the names of protestants and papists, we should all be christians. But whilst she makes errors, superstition, and idolatry to triumph, it is impossible to be united.

WE PROTEST that we *cannot* participate in the abominations of Babylon: and on that account, to distinguish ourselves as well in the name as the thing, we shall call ourselves always protesting or reformed christians, until it shall please God to unite all christians by a conformity of sentiments in the bonds of charity.

The term church, is often meant as religion in general, and in that sense it

is true that the most ancient religion of christianity is that of the true church. But this religion is that which Christ established, and which the apostles professed and preached at Jerusalem, Antioch, Rome, &c. If I do not profess this religion, I am a heretic, but *I profess I do believe it*, and to convince you, I appeal to the holy scriptures, *remember that* : and I flatter myself that unless you are wilfully blind, you must see the truth.

I fancy I hear you say that it does not belong to such as you or I to interpret holy writ, and that I must have great temerity to pretend to more wisdom, and a clearer view of scripture, than all the learned doctors of whom France has to boast, who surely would separate from the church of Rome, if they found it condemned her doctrines.

That is the way in which they deceive you all ; they represent the word of God as a gulph of danger and difficulty, in

which those must be lost who venture without a pilot.

But in order to convince you that I did not act with temerity in searching out the truth in the gospel, I shall describe in what manner I acted.

I saw clearly that the word of God contained much that was hard to be understood, above all, in the prophecies ; but at the same time I found, that all which was *commanded* or *forbidden*, whether in morals or doctrine, was so clearly laid down, that the most unlearned might easily understand ; and that, if there did at first appear to be any difficulty, by searching the scriptures, as God has commanded, we find other passages which explain it : the same sense being often repeated in different ways and terms. Thus I found, the scriptures were as a deep sea to the learned, and as a gentle clear stream to the simple and ignorant ; as a stream, though deep, always fordable, where, from the bottom

a lamb might drink, whilst an elephant might swim; a miraculous book, which was fit to instruct babes, and yet contained what would exercise the most sublime minds, which was full of mysteries that would charm angels, but proposed truths within the reach of all men's capacities. In a word I looked upon the scriptures as dictated by the Holy Spirit, in a wholesome and magnificent manner, furnishing food for our hungry souls by the clearest passages, and preventing disgust by the mystery and difficulty of others.

Having formed this opinion of the scriptures, I thought that all matters relating to religion ought to be found in the simplest passages. The thing speaks for itself. Religion consists in the reception of certain doctrines, the observation of certain precepts, and performance of a public worship, binding not only on the learned, but on every man living. There is no reason then to believe that God would give these precepts, or explain

the manner in which he was to be worshipped in vague, captious, or equivocal terms, as your church would blasphemously make you believe ; but rather you should be persuaded that God in mercy having given the same precepts, and ordained the same worship for all men ; his Holy Spirit has stated all these things with such order and so clearly in the scriptures, that all men may with ease learn what is their duty and their obligation. This being decided, I felt, that scripture, having been written for *me* as well as others, I ought to have recourse to it, to see what God required of me. I read it, and after a disinterested and fair examination, I found, with deep sorrow and regret, from the perusal of many passages which I have already quoted, that I was living in a church, in which they obliged me to transgress and break the most holy commandments of God, and to worship him in a manner totally opposed to that prescribed in his

holy word. I saw that I must necessarily come out of that church, to be at liberty to serve him as he commanded; I did so, and having sought an asylum in a church which professes to conform in all points to the worship prescribed in the testament of God, that God has blessed my design. Can you say, I have acted with temerity, or have deserved to be called a heretic? If you ask me, after this, how it happens, that out of so many who profess the Roman catholic religion, and of whom *many* read the scriptures, none should see that they are in error; I will answer, by asking you what will embarrass you still more. You believe all protestants to be in error—you are not ignorant that they *all* read the scriptures, even the children: I ask, then, how it is possible, that out of this multitude who profess the protestant religion, and who read the scriptures and conform to them, none of them should see their error? for either their religion is according to scrip-

ture or it is not. If it is, it is clear that it is not in error: if it is not, why do they not perceive it, and cease to profess it? You may propose the same question to the Jews, the Mahometans, and the Chinese: amongst them there are many as learned as in the church of Rome, and yet they are in error without perceiving it, and may it not be the same with the church of Rome?

Your curate will not fail to tell you, that the protestants do read the scriptures; but that, being blinded by a false prejudice against our religion, and chained to their own, by worldly motives, they pervert the scriptures, to persuade men that their religion is according to them, and ours contrary; that is to say, that seven or eight protestant states have conspired together to plunge themselves in perdition.

It is true that prejudice and worldly interests have often blinded heretics and kept them in error. Before I took the

step that I did, I considered all this, and after having reflected on the present state of the two churches, between which I stood, I was convinced that no reasonable man could be a protestant from interested motives, or prejudice, and that this was the character of the papal church. To explain this, I must beg of you to read what I say without prejudice or passion. Prejudice is the liking or aversion we take for any thing with which we are unacquainted—then where is the protestant who is not well acquainted with the Roman catholic religion, who rests on the good faith of his minister, and knows only what is told in the pulpits, or what he may read in books? For fifteen or twenty years that the protestant religion has been persecuted in France, many have tried to persuade themselves that the church of Rome was not so corrupt as was said, and that they might find salvation in it; for that purpose they bought the bibles of Port

Royal, and read all the reasonings of M. de Meaux. In these bibles, they found very little said on the controverted points: from thence they concluded that the Roman catholics having a bible differing but little from theirs, their religion and sentiments must be much the same, and they must have been imposed upon. In M. de Meaux's account, they read descriptions of a religion very like that they had been taught from their birth: and with this idea, giving way to the persecution and cruelty of the Dragoons, they became Roman catholics to preserve their property, their lives, their wives and children. That was a great step made, but what was the result to these unhappy beings? They had not been twice in your temples, when, melting into tears at the sight of all the abominations they saw practised, they found they had been deceived, and that what they had been told by their own pastors was much more sincere than M. de

Meaux's description : for on entering into your churches, they saw the abomination in the holy place, the sacrifice of the cross dishonoured by the pretended sacrifices offered for the living and the dead ; the Creator sacrificed for the honour of the creature, offered for the cure of an ass, a cow, or a pig ; statues, crowned with ornaments, carried in triumph, incensed, and adored by pilgrims from all parts, though, according to their belief, Jesus Christ reposed in their parish church ; sacraments administered with ridiculous ceremonies ; the worship of saints and angels mixed up with that of the true God ; crosses of wood and stone honoured and adored as the divinity ; bones set in gold, and looked upon with religious veneration ; a Christ made of bread and wine, adored, and of which only part is given to the people ; priests and monks performing the service with such various dresses and extravagant

ceremonies, that it was like assisting to act a comedy, which diverted the eyes, but did not affect the mind, and which attracted the multitude as dolls attract children; and the whole in a language unknown to all the people, who generally most admire where they least understand. This is the idea and the impression made on the protestants by your religion, most of them having gone to see for themselves, to make sure that their fathers had not imposed upon them. They saw much more than they had been told, they wept over their fall, and they exposed themselves to all manner of peril, rather than abide one moment longer in such a religion. Those who remain in France through interested motives, only go to your churches when they are dragged there by the soldiers. Why should they not become reconciled to your religion, if their horror of it was merely a prejudice? Is it not because they see things so contrary to truth, that even the world

which they love, cannot make them
 tirely betray their consciences? Besi
 the protestants who have never been
 your churches are not ignorant of
 Roman Catholic religion ; they have
 inquisition which tears books out of t
 hands ; they understand your wor
 much better than yourselves : there
 they do not hate it through prejud
 that is, without knowing it. As for t
 own religion, neither do they profe
 through prejudice ; they daily hear
 peated in their temples those beaut
 words of our Saviour, “ Search the sc
 tures.” Far from their clergy forbid
 them to read them, they enforce it,
 give them leave to silence them if t
 preach not the gospel, and beside wh
 written. They have all the articles of t
 faith in their families, when they
 compare it with scripture : they do
 and finding it agree with the wri
 word of God, they adhere to it ;—is
 being a protestant through *prejudice* :

In the second place, I maintain that it is ridiculous to say, that worldly interest leads them to betray their conscience. What is that interest, is it possessions, pleasure, or dignity? No; you renounce all these in the church of Rome. England is the only state which, in submitting to the pope, might be, perhaps, the poorer: for he would not fail to tyrannize over it in the same manner that all know he did from the time of king John, to that of Henry VIII. the first of whom sent ambassadors to a Saracen king, to implore his succour against the pope, offering to become a Mahometan, and his slave; and Henry was bold enough to strike off the yoke under which all his ancestors so meanly bowed. Whether he did it from a good motive or not, God only knows: but it is certain that God made use of him as his instrument, to begin the reformation in England, of which Henry never thought. But at all events, no individual would be the poorer for becom-

ing a papist. If he loved the world; would he not find balls and plays in the church of Rome, as well as elsewhere? If he was a lover of splendour, would not the church of Rome satiate him? But there is much other than worldly interest to keep the protestants firm. We ought even to look upon it as a miracle, that they have not been turned aside by interest; do they not know, that for six hundred years since the reformation was commenced by the Vaudois, according to the historian of the council of Trent, Rome has almost every year murdered some of them; that the pope and all the popish princes have sworn to exterminate them; that on every occasion treaties are broken, and good faith violated? Have they forgotten the massacres of Piedmont, of Cevennes, of Flanders, of France, of Ireland, and all the conspiracies in England? Have not all those refugees who fled from France, to escape the cruelty of a Dragoon mission,

left large estates and possessions, after having long endured the various prosecutions, by which it was attempted to force them into embracing the religion of the king? (Lewis XIV.) There are here in England more than thirty or forty thousand, and there is scarcely one of them who has not endured a long martyrdom; some of them have their parents exiled in America, others in India; many of them are lame from wounds, others with their limbs dreadfully burnt: this sight alone, which I have myself witnessed, would, I think have converted me, had I not been so already; and what does that religion ask of them, whom it thus persecutes so cruelly? to do homage to the pope! If they will declare themselves papists, they will be put in possession of all their estates; and those who are in poverty will be provided for; and can you then say, these remain protestants from interested motives?

If I were to follow up my first prin-

ciple in comparing for you all the different parts of scripture that would serve to convince you of their truth and their simplicity, I should never have done. I shall only add a few words to prove that Jesus Christ spoke of a spiritual eating and drinking at the institution of the last supper, as St. Paul did when he spoke to the Corinthians. That apostle says in the 1 Cor. iv. 10. that the ancient Israelites "did all drink the same spiritual drink: for they drank of that spiritual rock that followed them, and *that rock was Christ;*" now pray ask my cousin, your curate, the meaning of that word WAS, and whether it means that the rock in the desert from which the water flowed, of which the Israelites drank, was substantially Christ. If he says yes, it follows that Christ had been a God of rock, before he was God in man; but if he answers you, as he must, that St. Paul spoke figuratively, and that the Israelites drank it so, as likewise

they so ate the manna, which represented his flesh; then ask him why I am a heretic for taking Christ's words in a spiritual light, which apply to the same subject, and I am sure that, doctor as he is, he will not be able to answer you; and if he tries to do it, he will so explain the matter as to puzzle both you and himself.

This is the character of your doctors; they forbid your reading the scriptures, and reserve to themselves the right of explanation; but what is the consequence, when you ask them to explain any passage which is contrary to their doctrine, they overwhelm you with barbarous terms, which are more difficult to understand than the passage referred to. If you wish to prove it, ask my cousin to shew you how he can prove the epistle to the Hebrews, not to be quite contrary to the mass, and you will see whether he can make the subject clear to himself. I by no means wish to offend him; I know he

is very learned ; and I neither wish to defy him, or compare myself with him. I only wish to know Christ and him crucified ; at the same time, I cannot think that my cousin is cleverer than the council of Trent, which decided things without consideration, so that its decisions often favoured both sides.

Two learned doctors wrote each a work on the same subject, but on different sides ; they dedicated them to the council, each flattering himself that his decision as to the state of the conscience of a true believer, was approved of. The fathers of the council were each asked their opinion in private : some answered one way, some another, but most of them owned they had decided without having understood the question themselves. Consult the most learned of your church, and you will often find them thus embarrassed, and not knowing what they mean more than Balaam's ass : it is quite proof enough to read any of their

controversial books, and to see the protestant answers, to prove this truth. But they put their books into your hands, and will not permit you to read the answer, showing thereby that the *truth* is not on *their* side, which the word of God so clearly and beautifully sets forth.

What more will you say, my dear father, to convince me I am a heretic? That I must not read the scriptures, that the church is infallible, that I must have faith without reasoning or inquiry, that many saints have risen in the church of Rome, that miracles are done in it every day? this is all a jumble, as I said before, that nobody can understand; it is just the faith of Turkey. They tell a Turk that Mahomet was a great prophet, that he performed many miracles, that his Alcoran was dictated by the angel Gabriel, that his religion is holy and infallible—he believes all, and remains in it—loves his religion, and hates Christianity, without knowing why

—he dare inquire no further—he is forbidden on pain of death to doubt anything.

Can we then, without horror, see christians still greater slaves, in Italy, in Spain, in Portugal, &c? If a bible, in the vulgar tongue, is found in the house of any layman, in any of these states, he is buried alive in one of the dungeons of the inquisition ; if any one dared to say that men must put their trust in God rather than in a saint, he would be burnt alive like the Jews. I do not know whether you have read much about the inquisition, which is the rampart of your church ; for if you did, I am convinced you would much rather be a Mahometan than a papist ; my cousin could lend you the history of it. Were it for no other reason than this one, I contend I am not a heretic for leaving the church of Rome.

But to return to the subject, you say I must not read the scriptures. How can you say so, of that holy word, which, according to the prophet, “ is a lamp to

our feet, and a light to our paths," which St. Peter says, "is a light that shineth in a dark place, and to which you do well to give heed," which, St. Paul says, "is profitable for doctrine, for reproof, for correction, for instruction in righteousness," which our Lord Christ says, is the life of the soul, as bread is of the body? How! is that holy word to condemn me? instead of enlightening me, would it blind me? instead of life, would it give death? if so, how am I to convert a Jew, if I am not allowed to point out or read him any passage that proves that Christ is the Messiah? Perhaps you will say that the forbidding to read the scriptures, relates only to the people, and not to ecclesiastics; if this is the case, my dear father, what would you say to a Jew, were he to tell you Christ was an impostor? would you send him to your priests to undeceive him, not knowing how to answer him, and not daring to read the scriptures

to find the proofs, to show him that he was Christ? You would be obliged to own that you knew not why you were a christian, and that you knew Christ was the Messiah only from hearsay, having been told he was so. If you think you are innocent, living in that state of ignorance, why will you not allow that the Jew is equally so? You obey your priests, who forbid your reading or searching the scriptures, which prove that Christ is the Messiah, and he obeys his rabbies who make him believe the scriptures are not favourable to Christ, and that he should avoid all christians who adore him as God. Does this not place you both on the same level? Surely his salvation is quite as secure as yours. Is not this charge sufficient to make you look within? Not one-third of mankind worship Christ, how can you prove they are wrong, since nothing but the word of God can show it them? How can you look upon those without disgust and horror, who forbid

your reading the word of God, representing it as a poisonous source, full of danger? If it be so, why did Christ direct all his enemies to search it, and why were the Jews of Thessalonica prized above all others, for having searched the scriptures to see for themselves whether these things were so? why does St. Paul in his epistles to the Romans, the Corinthians, and the Galatians, combat all his enemies through the scripture, if it is a stumbling-block for the simple? and why does this same apostle applaud Timothy for having known the scriptures since he was a child? why does he address most of his epistles to "*all* those who call upon the name of the Lord, and are sanctified through Christ?" and not to the learned only?

Why did St. James call upon the twelve tribes who were scattered abroad, and St. Peter upon all christians dispersed in Pontus, Galatia and Cappadocia? why does St. John say he writes "to fathers, to young

men, to *little* children?" why does he write to a lady and her *children*? Let me ask, did the study of the scriptures ruin those who read them? did they become heretics? the old, the young, the women, and children, were all lost? or if not, why am I lost for reading them? or why should you fear, were you to dare to do so? Provided you seek, in humble faith, the *truth*, you need have no fear: and is it not treating them unworthily to neglect to do so?

You tell me the church is infallible, and that I must believe what she says. I ask, what church? do not you see that that general proposition is not conclusive? All christianity is called the universal catholic church: your doctors do not allow that the universal church is infallible, otherwise *we* should claim infallibility. They only speak of a particular church, that is of Rome, which is about the fourth part of the catholic church, of which she takes the name; but we will call it as you please;

the name signifies not, just as we call the Turks, Mussulmen, that is to say, faithful. I could add a great deal on this point, but I shall only say a few words. As you do not know what you mean, when you talk of the Romish church's being infallible, I shall beg you will ask my cousin, how you are to ascertain that the church of Rome is infallible, that you may convince me.

He will answer, that the church of Rome is infallible, either because *she* says it, or because *scripture* says so. If he says the first, ask him why you are to take the word of the church of Rome, more than that of Mahomet, or any other you please to name, and whether anybody can be judge in his own cause?

If he answer in the second way, then ask why the church of Rome forbids the study of the scriptures, if it is there we are to look for its infallibility; or else ask why you are to believe in the authority of scripture; and he will say, because

the church of Rome has pronounced it holy and infallible. Is not this ridiculous? you are told, on the one hand, that scripture derives its infallibility from the church of Rome, that otherwise it would be not more credible than a romance; and, on the other hand, they send you to scripture to prove the authority of the church of Rome. Besides, if they allow you to seek out the infallibility of the church of Rome, in scripture, why might you not look there for transubstantiation, worship of images, the mass, &c?

In the next place, ask my cousin, where the infallibility of the Romish church resides, where it dwells; where is her tribunal, that you may be able to consult it as to your belief. If he is of the religion of Louis XIV., he will tell you, that it is to be found in a council canonically assembled. If that is the case, all the Italians and all the truly popish states are heretics, for they believe, as an article of faith, that the in-

fallibility of the church of Rome resides in the *pope*, according to the decision of the council of Lateran. If so, then are the king, the Sorbonne, and all the parliaments of France heretical; for they believe that infallibility is to be found only in a council, according to the decision of the council of Constance. Which side would you take, or what opinion will you form, seeing your church so divided on its first principles? would you declare for the council? then what could you do with those, of which one says, the pope is superior to councils, whilst the others say he is inferior? what would you say to the council of Rimini, which decided that Jesus Christ was not consubstantial with the Father, while the first council of Nice declared he was? or to the second council of Nice, which ordered the adoration of images, whilst that of Constantinople condemned it? and to many others, which have given decisions as opposite to each other as light and darkness? Which of all

these were *infallible*? to which would you have me submit, to avoid being a heretic?

Have you sufficient knowledge to decide which of them has been the least influenced by passion, and has, after the most deliberate examination, given the best judgment? If I am to be guided by numbers, I must be an *Arian*, for the council of Rimini was far more numerous than that of Nice.

In short, to find out which has been infallible, you must find out that in which the Holy Spirit presided: but how shall we find that out, without a particular revelation from the same Spirit?

If we are to take their word, they are *all* infallible; but reason tells us that the Holy Spirit cannot lie; then, my dear father, if the decisions of councils are your guide, how much I pity you!

Have you ever read the accounts of one council to find out what you are to believe? Would you have time? To

read those large volumes would require a century ; and even if you had time, would you be able to understand any of their decisions, seeing that every one of them requires a commentary ? The smallest volume or account of councils contains a thousand more difficulties than the old and new testaments, which, they tell you, is an abyss, in which the simple would be lost. You must be infallible yourself, to be able to surmount so many difficulties.

Perhaps you prefer giving the infallibility to the pope, rather than to the council : but I should not be less a heretic in this case than in the other : therefore if you wish I should make this concession to the pope, you must be so kind as to ask my cousin some questions.—Where was infallibility during the time that we have seen the pretended spouse of Christ married to several husbands, or, in other words, the church of Rome governed by several popes at one time, more especially during the fifty or sixty years that

there were two, three, four, and sometimes five, each at the head of an army, and fighting for the keys of St. Peter, thunder in their mouths, and swords in their hands? Why have you not these histories, instead of your impious and fabulous legends? Ask my cousin where infallibility was to be found, during five or six hundred years, that the popes were notorious for all manner of crimes? for the truth of which I refer you to history,¹ as I am unwilling to repeat all that is recorded; and, say what you will, I will not, in these, I must say, monsters sent from below, recognize infallibility, one of the most excellent attributes of divinity. It was not the Hugonots who wrote the lives of these infamous men; but cardinals, archbishops, bishops, doctors of your own church, whom God allowed to be blind, as the historians of the council of Trent, that they might be the

¹ See note C.

means of enlightening his servants. Were it not so, how could they have recorded such decided characteristics of antichrist in the head of their church, without at once shaking off the yoke of the tyrant, and coming out of Babylon.

Furthermore, I would ask my cousin the extent of the pope's infallibility, and whether he is so on all points. He will tell you two things—The first, that he is not infallible in his life or manners, and that he may incur condemnation, like any other human being; that he may live the life of a sinner in every way, without, however, being able to err in doctrine. You must have a very popish mind to believe such a paradox. One of the calumnies, with which they blacken protestants, is, that they profess that grace and sin may abide in the same heart. But you have a much more fearful doctrine, and one which should for ever silence these calumniators. A pope, according to their principles, may be a

man, a god, and a devil, all at once ; man, by his human nature, God, by his divine infallibility, and devil, by his wickedness—What a monster !

The second thing your doctor will tell you is, that the pope is infallible, on points of doctrine, as far as regards right, but not on points of fact. A question of right is, to know whether you must adore Jesus Christ, and a question of fact is to know whether Jesus Christ is risen. Thus, if the pope decides that you must adore Christ, this is an article of faith which you must believe, because it is a question of right, in the decision of which he cannot err.

But if he decides that Christ is risen, you may doubt, because that is a question of fact, where he may be deceived. But if you may doubt of the resurrection of our Saviour, you may do the same of his miracles, his holiness, and his divinity ; in a word, you may doubt your redemption !!

"If Christ be not risen," says St. Paul, "your faith is vain, you are still in your sins;" does not this prove all the infallibility to be only imaginary? The most part of these questions of right are founded on questions of fact, and you must be quite sure of the one, in order to be able to judge of the others.

But before I quit this subject, I wish to draw, from that distinction between right and fact, a conclusion which will justify me from the charge of heresy.

If the pope can be wrong, or fallible in facts, one may doubt of all those on which he decides, without being a heretic; and if we have no other surety than his word, we must look within ourselves for the knowledge or cause of these facts. For example, if the pope said I was in Paris, you would not be obliged to believe that as an article of faith; you would have a right to say, that is a question of fact, in which the pope may be deceived, or be mistaken; and he *is* mis-

taken, for my son is in London. That principle being established, I insist upon it, that in refusing to have faith on those points, on account of which I separated myself from the church of Rome, I was no more a heretic, than you would be, for not believing the pope, when he said I was in Paris. The thing speaks for itself—you would not consider *yourself* a heretic; because it was a fact, and the pope might be mistaken; and I maintain that the chief points, to which I refuse my belief, and on account of which, I separated from the church of Rome, are *facts*.

Is it not a fact to know whether Christ was sacrificed at the last supper, and whether he commanded his apostles to sacrifice him to the end of time? Is it not a fact, to know whether Christ is corporeally in the eucharist, and whether he is corporeally in many places at once, and whether in the sacrament there is transubstantiation? So is it not a fact, to know whether God plunges the

souls of the just into purgatory—whether the apostles invoked saints, or adored images, or granted jubilees, or refused the cup to the people, and whether our Saviour *commanded* all these things? Is it not a fact to know whether the pope is infallible or not, as much as it is to know whether I am in Paris or in London? If these are facts, and the pope is not infallible in these facts, why am I to be considered a heretic, for not having faith in them, on the word of the pope? Have I not a right to examine for myself, and to see, whether he, who *may* be deceived, has not actually been so in these instances? and if, on consulting the word of God, I find nothing but deceit, error, lies, and delusion in his decisions, am I a heretic for rejecting them, more than you would be for rejecting his decision, when he said I was in Paris, and not in London?

But if the infallibility of the pope was to be the rule of my faith, and not the

holy scriptures, it would follow that I might have no faith, and be an atheist, without ceasing to be a good catholic. This may appear a little contradictory; however, it is quite true, as you will be able to understand, without having studied philosophy.

Is it not a question of fact, to know whether there *is a God*, a *living God*, just, wise, and merciful? My reason tells me there is, and convinces me; but according to the church of Rome, I must doubt my senses or conviction. My light is all darkness, which nothing but the infallibility of the church can dispel. Scripture reveals to me a God infinitely perfect, but, that scripture not being authority, without the authority of the church of Rome, and being obscure, I *may doubt* of *all* it says; perhaps I don't understand it. I am to consult the *pope*, who says *he* is infallible, to know whether there is a God; he tells me there is one, but that does not make me certain, as he

tells me, he *may* be mistaken in point of *fact*, and it is a question of fact whether there is a God; he may be wrong in saying there is one; who can prove he is not? Might I not doubt without wounding his infallibility? so I should be a catholic and an atheist at the same time. Catholic, in allowing the pope's infallibility in matters of right, and atheist, in doubting the existence of *God*, as a *fact* in which the pope is *not infallible*.

Father Renoult will advise you to ask me, by what means I am convinced that the scriptures are infallible, and are the word of God, more than Æsop's Fables. I beg of you to tell him, it is not the question of a christian, and of none but a pagan, who wishes to embrace christianity. We should first teach him the divine authority of the scriptures, before we should require belief of every thing contained therein. If Father Renoult were to be as sincere as a pope once was, who looked upon the history

of Christ as fabulous, and the scriptures as a romance, I trust that, without having studied at the Sorbonne, the Holy Spirit would enable me to confound his incredulity. But he, believing as I do, or, at least, pretending to believe in the scripture, it would not become him to require me to give him proofs of its divinity; and it is a principle received and acknowledged by all who call themselves christians, that the scriptures *are* the *word of God*, written by inspired prophets, apostles, and evangelists.

There is only this difference, that the protestants receive scripture as divine, on scriptural evidence; whilst the papists merely allow its divinity, because the pope has said it is so; and if he decided that it was a fable, they would throw it into the fire.¹ This is also a *fact*, as well those of which we have spoken, and

¹ A poor ignorant man did so, viz. threw the bible into the fire, and an enlightened and highly talented Roman Catholic Bishop said, he had done *well*: year 1829 in Ireland.

therefore one on which the pope cannot pronounce with infallibility, as they say he is infallible only in matters of right.

You see, my dear father, how much difficulty arises from this first principle of your church, if you wish to convince me of my heresy. My cousin must satisfy me on all the following questions.

1. That there is in the world an infallible church.

2. That that infallible church is the church of Rome.

3. In what place, and in what person that infallibility resides?

4. Why this infallibility is to be found in the doctrine, and not in the life.

5. Why the Roman catholic is infallible, in questions of right and not of *fact*.

6. He must inform me also how I am to distinguish between canonical and orthodox councils, and those which are not so, (supposing the infallibility to reside in councils,) and how I ought to act, should they decide against each other.

7. If it is the pope who is infallible, he must give me a *certain* and infallible rule to know who is canonically elected, that I may tell where to seek for infallibility during the schisms of the popes.

8. What the term *canonically* means, for that is another jumble, as incomprehensible to me as 'the infallible church,' which is a sea of difficulties, impossible to fathom.

Whilst waiting for Father Renoult's answer to these questions, I shall say, that I think that a church which has erred, and which actually errs, is not infallible. For more than one thousand years the Romish church has been corrupt in her doctrine, her worship, her government; all the passages that I quoted to you must prove it. I conclude then, that far from being the ground and pillar of truth, as St. Paul says the church of Christ should be, she has trampled, betrayed, and persecuted it, in shamefully protecting error, and propagating lies through all christendom.

You say I should have faith without reasoning : what is it to have faith ? It is to believe all the revealed truths of God. We say that *all* these truths are in scripture, and in it *alone*. But Father Renoult will tell you, that they are in scripture and tradition, or in all the customs of the church of Rome. Ask Father Renoult whether the mass, transubstantiation, the worship of images, &c. are truths revealed by God. If he says, yes, ask him in what place ; if he says, in scripture, beg of him to tell you whether in the old or new testament, in what chapter, and in what verse. If he convinces me that I am a heretic, he will also convince me I am blind ; for I have read the scripture over and over, and far from finding any one of these things, I found every thing against them. If he then says, God has revealed them in tradition, pray ask him, can God contradict himself ? He will say, that cannot be. Then, without being a doctor, you will

embarrass him very much, by asking how it happens, that, if God cannot contradict himself, he should forbid in scripture, that, which he commands in the Roman tradition, or command in scripture, what he forbids in tradition. The thing speaks for itself. Scripture says, "Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bow down to them, nor worship them." In the Roman tradition you have quite the contrary.

I could quote you very many passages in each; but you know full well the truth of what I assert, and that scripture and tradition are as much opposed to each other as light and darkness. If God is the author of both, he contradicts himself; is it not rendering divinity quite ridiculous to assert such a thing? I wonder the church of Rome does not at once declare that God is not the author

of scripture, but of Roman tradition. Why does she not condemn *all* the bibles to be burnt, for they are all quite as much opposed to it as the protestant bibles, that they had burnt in France by the hands of the executioners. I think it would dishonour the Holy Spirit less, to recognize him as the author of the tradition of Rome, than to say that he was the author of two works which combat and destroy each other. As for myself, having strong proofs that scripture is the work of the Holy Spirit, I refuse to acknowledge the church of Rome as my judge, and appeal to the *scriptures*. Is that being a heretic?

I now come to the mention of the saints of your church ; these are of two kinds, the saints of christianity and the saints of popery ; by the first I mean the apostles, the evangelists, and the first martyrs, who laid down their lives for the confession of Jesus Christ. We shall add, if you please, the doctors of the

first century, whom we call the holy fathers. You must allow me, however, to believe this in love and charity, and not as an article of faith, as far as regards the martyrs and fathers, God alone being able to judge of their motives and piety. The apostles and evangelists had been canonized by Christ, and as he was infallible in fact, as well as in right, we believe firmly that they were *holy*. The saints of popery are all those who were good friends of the pope in their lifetime; and in return for that and their good offices, they dedicate temples to them, offer sacrifices, raise statues, and worship them, &c. Such are the founders of all orders, of which the convents are so many citadels, which in the interior of different kingdoms, adhere to Rome; but it is not at all so easy to have your name written in the book of life, as in the calendar of Rome. I should like to know who ever revealed to the pope, the salvation of one single soul—to him, who

allows he may be mistaken in *facts*. If you wish to convict me of heresy, my cousin must furnish you with some reasons, by which you can convince me that the pope was not mistaken in canonizing your saints; and till then, you must allow me to doubt. I am too well acquainted with the policy of the court of Rome when any thing concerns its interests; and I know too well what the character of some of its saints was; such as Gregory VII. who, by all kinds of crimes, increased the mystery of iniquity to shake off the yoke of his prince; and as Dominick, who invented the cruel tribunal of the inquisition to strengthen the pope on his throne; and many others too tedious to mention. Do you call me a heretic for not worshipping such persons?

As to the miracles of your church, these are also of two kinds: those of christianity and those of popery. Those of christianity are such as we read of in scripture: the sick, and those possessed

of devils cured by our Saviour, and some raised from the dead; then our Lord's resurrection, ascension, and the descent of the Holy Ghost; and afterward the miracles of his apostles. All these are miracles of the universal church or christianity. It was these miracles which made the highest powers bow before a crucified Saviour. Since that time miracles have been rare; so that, after the first and second centuries, we hardly find two that can be well authenticated. In these first miracles we believe, as we do not preach a new religion; and God is not obliged to work more to enforce that doctrine in favour of which he wrought such wonderful prodigies seventeen centuries ago.—The miracles of popery, I am sorry to say, are a tissue of foolish and extravagant fables, told in the lives of all the saints of popery, to the shame of all honest and pious persons, who know that those fables were invented to defend things which were forbidden by the

scriptures: and, in truth, that was the sole aim of those impostors, the monks in particular. But the church of Rome having found the people easily duped, and that the ignorant were taken in, made use of these means to carry on their measures; and to augment the impostors, they canonized all who were ingenious enough to do what should appear miraculous during their lives, and recompensed largely those who had the talent of making them do the same when dead!

When they wished to make the people adore *images*, to turn it to profit, they made *them* do many miracles, otherwise the people would have looked upon them as saints who could not cure any thing.

When they wished to usurp the estates of the Saracens by a crusade, they made crosses appear in the air, and the standard of the pope over it. When they wished to establish purgatory, they had the address to make as many souls as they

pleased, appear to implore the prayers of the living. Even at this time, when the image of any new saint is set up on an altar, they fail not to work some miracle to render the image profitable. I wonder they have not done so to St. Anthony of Padua, who is so clever at finding out stolen articles. It is true, the French have been much undeceived, since some discoveries were made which revealed the imposition. But in Italy, and in Spain, imposture makes idolatry triumph. There are still to be seen images which sweat, and weep, and laugh, and sing, and can transport themselves from one place to another, sometimes visible, at other times not. Surely it is wonderful that after all, there should be one Hugonot left!

These are the miracles of popery, and *not ours*: we lay no claim to them. If we were impostors, we could do the same; we know full well, how all these things are carried on by the church of

Rome. If Calvin had chosen to raise a man from the dead, as your priests have done, do not you think he could have accomplished it as easily as Francois de Assise, who raised them by *fifties*? I must add, all these things have a very bad effect on the Jews, who are led to believe that all the miracles of our Saviour are impostures; for they say, if it is possible for priests and monks to deceive so many, by making them believe things so evidently false, may not Christ and his disciples have deceived the people in the same way, by pretended miracles? I shall say no more of this; it is, I conceive, sufficient for any reasonable person to read one volume of your legends, to be quite disgusted. I think I have now said enough to clear myself of the charge of heresy: but, if all I have said will not do, nor open your eyes, which I much wish, I will hold as many conferences as you like, with priests in England, where are as many clever men as in France;

and if they can convince me that I am in error, I shall do all I can to console you. I cannot go to you: would you wish to see me in one of the dungeons of the monks, or condemned to the galleys, or brought to the gibbet, as many were, who refused to adopt the king's religion? I am persuaded you love me too well, to wish to expose me to these inevitable troubles; the best way for you to take, would be to join me, and if Father Renoult will take the trouble to answer my letter, bring me his answer. Unless he makes a new gospel, it will be impossible to convince me of heresy: however, I shall always treat his opinions and himself with respect. I refer you often to him, because I know you esteem him as an honest man, and a learned doctor. I finish my letter, which has increased to a great length, with begging of you to think seriously on this.

The council of Trent have decided, that the *intention* of the priest is *abso-*

lutely necessary to the validity of a sacrament; and your church believe, that all who are not *truly* baptized, are not *christians*, and cannot be saved. If that is the case, what are you? are you a christian? Before you can answer me, it is necessary to know the intention of the priest who baptized you: but how are you to find that out? None but God can know the heart of man: therefore you cannot tell whether you are a christian or not.

Some new catholics, being shocked at this decision of the council, thought good to explain it away in this manner; saying, that by minister of the sacrament, one might understand *the intention of the church* in general; this will prove that all your doctors see alike when it affects their own interest; they think as little of altering the decisions of a council, as of changing scripture; nothing stops them; when they like, they will prove the *divinity* of our Saviour by the *Alcoran*, although

it is denied in it. By Jesuitical distinctions, they make all books say what suits them : but let us allow their frivolous distinction: the *church*, then, is either the pope or a council; if you say, it is the pope, how do you know his *intention*? and as for a council, is it not composed of men whose intentions may be good or bad? have your new commentators been able to dive into the hearts of all who composed the council of Trent, to know whether by the words 'minister of the sacrament,' they meant general church? Do they know the intention of the council better than the council itself?

This was one of the questions most discussed; and they resolved that it should be understood to be the *intention* of any minister administering any sacrament, to be what was required. This appeared so absurd, that many great people refused to sign the decision, however the Romish cabal prevailed.

Now it remains to be proved what was the intention of the minister who baptized you, to know whether you are a Christian: you cannot find it out without a revelation from heaven. Apply this principle to all sacraments: how do you know what was the intention of the minister who gave you absolution? How do you know the intention of the priest who said mass? for without the intention of making Christ present, there is no transubstantiation, and you do not know whether you are adoring Christ, or bread. These questions may be carried to any length, and without a probability of your being answered in any way that can be satisfactory. Does not this trouble you? Can all that father Renoult can say, make you certain that you are a christian? You must choose between two things, either to doubt, all your life, or to deny the decision of the council of Trent. If you doubt as to your christianity, where are you to look for salva-

tion? and if you deny the council, what religion are you of? These are solemn questions, if ever there were such; a man can feel very little care for salvation, if he allows it to rest on the intentions of his fellow-men.

We know that there are many monks and priests who are atheists or deists; who only perform the service for gain or interest, looking upon all religion as fabulous, in the same way as pope Leo X. did: will all those who feel in this way tell you so? Alas! no, my dear father; I know from experience these are the very men who keep up appearances the most, whether at the altar, in the confessional, or the pulpit; sanctity being the best veil they can throw over human corruption, to deceive men. I leave you to meditate on this last article, which I conceive very fit to open your eyes, and to make you reflect most seriously on all the other points spoken of. I pray God most earnestly, for the sake

of his beloved Son, and through his merits, to give you light from his most glorious light, and, through his great mercy, to make you triumph in that grace, by which "I am what I am."

London, December 20, 1698.

NOTES.

Note A. page 21.

Bishop Jewell, in his famous sermon at Paul's Cross, threw out a noble challenge—'If any learned men of our adversaries, or if all the learned men that be alive, be able to bring any one sufficient sentence out of any old catholic doctor or father, or out of any old general council, or out of the holy scriptures of God, or any one example of the primitive church, whereby it may clearly and plainly be proved, that there was any private mass, in the whole world, at that time for the space of 600 years after Christ. . . . or that the people was then taught to believe that Christ's body is really, substantially, corporally, carnally or naturally, in the sacrament, &c. I am content to yield and to subscribe.' Well

did the bishop prove, against a very subtle adversary, that he had not mistaken the voice of antiquity. For the testimony of the ancient fathers, when fully and fairly examined, is most decisive against the Romish heresy of the mass. And it is very important that this should be clearly known. For the Romanists lay great stress on the authority of former ages, and are anxious to claim the early writers as entirely their own. How ill-founded their claim is, the quotations from Facundus, &c. in the text will, in some measure, show : but perhaps it may not be unuseful here to subjoin some other testimonies.

Theophilus, bishop of Antioch, in the second century, speaks thus of the eucharist. ‘ Jesus Christ gave the name of his body to that bread, which is made of many grains.’ Tertullian, about the same age, writes in his commentary on S. Matthew, ‘ Jesus Christ made bread his body, saying, This is my body, that

is to say, the figure of my body.' S. Augustine, who lived in the fourth and fifth centuries, taught the same doctrine. 'The Lord,' said he, (lib. iv. cont. Marc. c. 40,) 'made no difficulty in saying, This is my body, in giving the figure of his body.' S. Chrysostom, about four hundred years after Christ, declares, (ad Cesarium Monachum,) 'The bread before it be sanctified, is called bread; but when it is sanctified by the means of the priest, it is delivered from the name of bread, and is exalted to the name of the Lord's body, although the nature of bread doth still remain.' One more quotation, and it shall be from the writings of *a bishop of Rome*, Gelasius, who lived in the latter part of the fifth century. He, contending against the heretics, Eutyches and Nestorius, speaks of the 'Sacrament of the body and blood and Christ, which is a godly thing, and yet the substance or nature of bread and wine, do not cease to be there still.'

It is impossible for the Romanists to make these ancient authors countenance their doctrine.

Note B. page 39.

There is no doubt that the author held orthodox views on the vital doctrine of justification; his language, however, in this paragraph, is not quite unexceptionable. When he says, 'the infinite merits of Christ cover all the defects inseparable from our best actions,' his words *might be* interpreted to mean, that our actions are, to a certain extent, meritorious, and that their deficiencies are helped out by the righteousness of Christ. It is well therefore to remove any ambiguity in the enunciation of a doctrine, which Luther rightly denominated 'the article of a standing or a falling church.' And it cannot be more plainly and scripturally expressed than in our own articles, X. XI. XII. 'The condition of man after the fall of Adam is such, that he cannot

turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God : wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will. We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings : wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort. Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.'

Note C. page 80.

One would think it was sufficient, only to read the lives of the popes, to be convinced of the anti-christian character of the Romish religion. Benedict IX. John X. and XII. Gregory VII. Sixtus IV. Boniface VIII. Alexander VI. with many others that might be named, were monsters of impiety. The atrocities of these men are admitted by the Romanists themselves. Now can it be a question whether they were the depositaries of infallibility, the guides and safe teachers of the Christian world? Surely, light cannot dwell with darkness, nor Christ with Belial. It is readily conceded that every thing human is imperfect, and that those who are placed by God himself in stations of authority in his church, may and will be sinners, and yet have honour due to them for their office sake. Thus Christ commanded reverence to be paid to the scribes, because they sat

in Moses' seat. Yet it is to be observed, that, as a consequence of their personal wickedness, they taught "for doctrines the commandments of men." Their sins, as men, infected their instructions, as teachers. And this applies with striking force to the church of Rome. Did she allow herself liable to the common infirmity of human nature, we might be more ready to admit that the use of the popedom was not abrogated by its abuse; but when she prefers for her pontiffs the extravagant claim of absolute perfection, we contend that the evil conduct of those who have filled St. Peter's chair, is a decisive argument against her—we maintain that the keys of the kingdom of heaven were *never*, in the sense in which she assumes them, entrusted to one who is the bond-slave of Satan, the child of hell.

THE END.





